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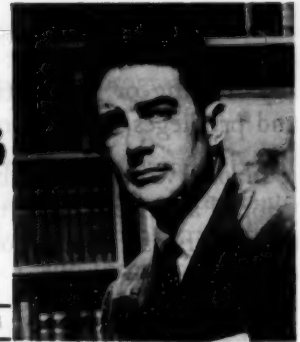
Dan Smoot Report

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DAN SMOOT

“CIVIL RIGHTS”

Speaking to a negro gathering in Birmingham, Alabama, on March 6, 1960, Martin Luther King said young negroes are willing to die for the cause of integration.

King, a negro preacher whose connections with communist organizations (like the Highlander Folk School in Tennessee) are widely known, is the man who led the “non-violent” strikes against segregated busses in the south a few years ago and is now a leader of the “non-violent” negro movement to force integration in private restaurants. In fact, King was gloating over the triumphant climax of a communist program of creating race hatreds in America and of inciting mobs to insurrection against law and order.

The program began many years ago.

As early as 1913, Lenin had urged American communists to use the “negro problem” as a means of creating the disorder and strife necessary for revolution in the United States. After Stalin seized power, he urged the same thing. In 1928, the Kremlin decided to take advantage of the national political elections in America to launch the communist racial agitation campaign. The communists were spurred by a sense of urgency. They realized that they were rapidly losing the chance to capitalize on a delicate and dangerous situation—that in another four or eight years, their golden opportunity might be gone forever.

Negroes whom New England and British slave traders brought to the new world were not a civilized people captured and sold into bondage. They were uncivilized barbarians—many of them cannibalistic—with no civilization or cultural attainments of their own. Human bondage, to which they were subjected in America, was, physically speaking, an actual improvement upon the life which they had made for themselves in Africa.

These were the people—illiterate, propertyless, with no racial traditions of freedom or culture or self-government—who, at the close of the civil war, after three centuries of slavery

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in the new world, were abruptly freed without any training or preparation to bear the burdens and privileges of freedom.

In one violent step, they, who had never developed a civilization of their own, were declared equal heirs of a civilization which it had taken the white man thousands of years to develop.

In addition to this, the southern white people, who had the main task of helping the negroes assimilate an ancient and alien culture, were pauperized, demoralized, and disenfranchised by war.

Northern occupation armies forced southern whites to accept provisional state governments run by illiterate negroes and white carpetbaggers — governments which, under the cover of "law," vindictively despoiled southerners of their homes and other property.

The chemistry of time and tolerance and patience and Christian love was solving this monumental problem, with miraculous speed, until alien agitators, aided and abetted by domestic politicians, entered the picture.

Between the end of the Reconstruction Era (about 1875) and 1928 (the beginning of the all-out communist campaign of racial agitation), the American negro made more progress than the black man had ever made anywhere else in the entire history of the human race.

In the south, particularly, American negroes began to develop pride in their own race and, with the white man's help, to build their own cultural and educational institutions, establish their own businesses.

With marvelous speed, the American negroes — thanks to the understanding and sympathetic aid of southern whites — were becoming a *proud* and *distinctive* part of the total American population.

The communists were keenly aware that the "negro problem" was vanishing when they

launched their program of racial agitation in 1928.

The man whom Moscow selected to direct the program was John Pepper. Pepper wrote a 16-page booklet, entitled *American Negro Problems*, which the communist party published early in 1928, and which was intended as a handbook for communist agitation activity in the presidential election campaign of 1928.

This handbook is full of communist clichés about the "oppressed negro masses" in the United States, but the following passages reveal that the communists were not deceiving even themselves:

"The Negro question in the United States of America must be treated in its relation to the huge Negro masses of farmers and workers oppressed and exploited by white imperialism in Africa and South America. The Negroes of the United States are the most advanced section of the Negro population of the world and can play a decisive role in helping and leading the liberation movement of the Negro colonies . . .

"The industrialization of the agrarian south of the United States, the concentration of a new Negro working-class population in the big cities of the east and north, and the entrance of the Negroes into the basic industries on a mass scale, have been changing, in the last few years, the whole social composition of the Negro race in America. The appearance of a genuine Negro industrial proletariat creates an organizing force for the Negro race, furnishes a new working-class leadership to all Negro race movements, creates the possibility for the Negro workers under the leadership of the Communist Party to assume the hegemony of the Negro liberation movement, strengthens immensely the fighting possibilities for the emancipation of the Negro race and increases the importance of the Negro question for the revolutionary struggle of the American proletariat. . . .

"A sharp class differentiation has taken place in the Negro population in recent years. Formerly the Negro was in the main the cotton farmer in the south and the domestic help in the north . . . (But now) in the big cities and industrial centres of the north there is concentrated to a growing degree a Negro working-class population . . . At the same time there is a rapid

development of a Negro petit-bourgeoisie, a Negro intelligentsia, and even a Negro bourgeoisie. The very fact of segregation of the Negro masses creates the basis for the development of a stratum of small merchants, lawyers, physicians, preachers, brokers, who try to attract the Negro workers and farmers as consumers. . . .

"It would be a major mistake to overlook the existence of class differences among the Negroes, especially the crystallization of a Negro bourgeoisie. There were in 1924, 73 Negro banks, carrying an annual volume of business of over 100,000,000 dollars. There are 25 Negro insurance companies; 14 of these have assets totalling 6,000,000 dollars and during 1926 alone paid over 3,000,000 dollars in claims. This Negro bourgeoisie is closely tied up with the white bourgeoisie; is often the agent of the white capitalists. Economically the Negro banks are often part of the Federal Reserve System of banking.

"Politically the Negro bourgeoisie is participating, to a growing degree, in the so-called 'committees for inter-racial cooperation.' These committees exist in eight hundred counties of the south and are spreading all through the black belt."

The constructive negro leaders whom the communists in 1928 were referring to as the petit-bourgeoisie and the bourgeoisie were the same type of good negro citizens whom the NAACP today refers to as "Uncle Toms." They were the negroes who, with pride in their own race, were becoming leaders of their own people — leading them not in hatred and strife, but toward full-scale participation in the free American economic system.

Note that the communists were particularly disturbed because the "negro bourgeoisie" was participating with southern whites in voluntary commissions for inter-racial cooperation.

Negro progress in the United States was so fast and so solid — and the harmonious relations between black and white races were being so effectively developed — that the communists alone could not have done serious harm.

The "race problem" did not become a major American tragedy until the democratic party,

under the leadership of Roosevelt and Truman, for political reasons, adopted the program of racial agitation.

The problem did not become a major national disaster — transforming law-abiding citizens into hysterical mobs, converting peaceful communities into cauldrons of violence, and threatening to establish a military dictatorship in the southern states—until modern republicans, under the leadership of Eisenhower and Nixon, launched an all-out political struggle to win organized negro support away from the democrats.

Both major parties, silent on the "negro question" in 1928, have now adopted the *total communist platform* for racial agitation — demanding unconstitutional federal laws to control matters *constitutionally reserved* to state jurisdiction.

If you don't believe it, read the 1928 communist platform, set out on page 5 of *American Negro Problems*:

"1. Abolition of the whole system of race discrimination. Full racial, political, and social equality for the Negro race.

"2. Abolition of all laws which result in segregation of Negroes. Abolition of all Jim Crow laws. The law shall forbid all discrimination against Negroes in selling or renting houses.

"3. Abolition of all laws which disfranchise the Negroes.

"4. Abolition of laws forbidding intermarriage of persons of different races.

"5. Abolition of all laws and public administration measures which prohibit, or in practice prevent, Negro children or youth from attending general public schools or universities.

"6. Full and equal admittance of Negroes to all railway station waiting rooms, restaurants, hotels, and theatres.

"7. Federal law against lynching and the protection of the Negro masses in their right of self-defense.

"8. Abolition of discriminatory practices in courts against Negroes. No discrimination in jury service.

"9. Abolition of the convict lease system and of the chain-gang.

"10. Abolition of all Jim Crow distinction in the army, navy, and civil service.

"11. Immediate removal of all restrictions in all trade unions against the membership of Negro workers.

"12. Equal opportunity for employment, wages, hours, and working conditions for Negro and white workers. Equal pay for equal work for Negro workers."

All well-informed people now know that racial agitation in the United States is a communist program.

On March 7, 8 and 9, 1957, the Joint Legislative Committee of the Louisiana legislature held hearings in Baton Rouge, Louisiana. Evidence presented to that committee proved that Supreme Court decisions in the "segregation" cases, the administration's forcing integration in the armed forces, the administration's using government contracts to force integration in private industry, and the activities of leaders of both major political parties in agitating for force bills known as "civil rights legislation" are recklessly carrying out well-laid schemes of the communist international.

One important item of information developed by the Louisiana committee was that ten top leaders of the National Association for the Advancement of Colored People have extensive communist front records. The ten are:

Algernon D. Black, NAACP Board of Directors
Hubert T. Delany, NAACP Board of Directors
Earl B. Dickerson, NAACP Board of Directors
Oscar Hammerstein II,

Vice President of NAACP

S. Ralph Harlow, NAACP Board of Directors
William Lloyd Imes, Vice President of NAACP
Benjamin E. Mays, NAACP Board of Directors
Eleanor Roosevelt, NAACP Board of Directors
Channing H. Tobias, Chmn. of Board, NAACP
W. J. Walls, Vice President of NAACP.

WHY THE SOUTH STANDS ALONE

It is obvious that the political and subversive agitators for coercive "civil rights" legislation do not want to help American negroes — because it is obvious that whenever force is injected into a problem as delicate as race-relations, nothing but evil can result.

This would be so, even if the force were legal. When it is patently illegal, unconstitutional, and immoral — as the federal government's activities in this field have been — the probable end results are quite terrible to contemplate.

Every thinking person has known this from the very beginning; yet, the foremost leaders of our land have blindly followed a communist plot to the point where our nation borders on revolutionary violence and civil war.

In the "segregation" issue, communists and other collectivists have found the perfect means of circumventing constitutional barricades and plunging directly into the police state.

The federal courts and the federal government, by unconstitutional usurpation of power, goad a southern community into defiance of an illegal federal order. Then federal police and military power illegally moves in to quell the defiance and enforce a non-existent "law of the land."

That was the technique of Hitler. It is the technique of all communist dictators.

Yet many northern and western constitutional conservatives behave as if the ruckus in the south is a "sectional" issue. The issue is a heavy embarrassment to them. They don't want to touch it. Why?

For one thing, there is the matter of "practical" politics. During the past 15 years, there has been a gigantic migration of negroes from the rural

south into big cities of the north and west. The reasons for the migration are economic. Mechanization of agriculture and changes in crop emphasis have eliminated thousands of farm jobs in the south. In addition to that, politicians in the northern cities, catering to a powerful voting bloc, have made "welfare" a lure: hundreds of thousands of negroes (many of whom were once self-supporting in the south) are now professional "reliefers" in northern and western cities.

The national political significance of this negro migration is profound. In presidential elections, the candidate who gets a *majority* of votes in a state gets *all* of the electoral votes. Hence, in big cities with heavy concentration of negroes, the "negro vote" is often the balance of power. In New York City alone, the negro vote can count for more in electing a President of the United States than the total vote of all citizens in Texas, Louisiana, and Tennessee combined. The "negro vote" in big northern and western cities has thus come to be far more important to politicians, in presidential elections, than the total vote of the once-solid south.

This accounts for the fact that Paul Butler (National Chairman of the Democrat Party) and the rest of the far-leftwingers who control the national party are willing to kick the south out. The modern republicans have the same contempt for the political power of the solid south. This also accounts for the enormous power of the NAACP.

The NAACP (a relatively small group of extreme left-wing agitators who plan and manipulate mob violence, who peddle race hatred, and thrive on social discord) often dictates policy for the Supreme Court, for the White House, for the armed forces, for the leaders of both parties in Congress, and for state and municipal governments (and even for private organizations) throughout the north and west. The communists planned the program of race turmoil, but venal politicians, catering to the "negro vote," are implementing it.

The power of the "negro vote" does not, how-

ever, account for the fact that the little knot of Senators from the deep south stand almost alone during the 1960 filibuster against civil rights legislation.

In their fight against civil rights legislation, these southern Senators have morality, decency, and the Constitution of the United States on their side.

They are entirely correct in saying that both the republican and democrat "civil rights" proposals for federal control and supervision of elections in the southern states are naked violations of a fundamental constitutional principle that only the people through their *state* governments have the right and power to prescribe qualifications for voters.

They are correct in saying that giving federal aid to force integration in schools, and using federal contracts as a means of forcing NAACP-dictated hiring policies upon private business firms, are immoral and unconstitutional use of public funds.

The southern Senators are constitutionally and morally correct, at every point, in their attack on the "civil rights" proposals of both democrats and republicans; yet they stand virtually alone, receiving little or no support even from constitutional conservatives in other parts of the nation.

Why? Because most of the southern Senators *are not* constitutional conservatives: they are fighting the civil rights thing as a *sectional* issue.

Who are some of the southern Senators, now brilliantly expounding fine constitutional principles and damning "civil rights" proposals as schemes for the destruction of liberty?

Lister Hill is one; and Lister Hill has been one of the Senate's leading advocates of socialized medicine, nationalization of the public schools under the guise of giving federal aid, communizing American agriculture, socializing the electrical power industry, and so on. On every issue, except that of forced racial integration in the south,

Senator Lister Hill has revealed himself as one of the most thoroughgoing socialists in the Senate.

Herman E. Talmadge, of Georgia, is another. Talmadge makes fine speeches about constitutional government, but, in the Senate, supports practically all of the socialist programs sponsored by democrat new dealers and modern republicans.

Ellender of Louisiana talks like an American constitutionalist on the subjects of integration and foreign aid, but otherwise supports the socialist programs of the extreme leftwingers.

Look over the entire list of southern Senators: how many will you find with clean records of supporting American constitutional principles on all, or most, issues?

Other than Strom Thurmond, there are very few.

The Texas Senators — Ralph Yarborough and Lyndon Johnson — are among the worst; but they, at least, are somewhat more consistent than other southern Senators: Yarborough and Johnson are even supporting the communist-socialist line on racial matters!

The southern Senators fighting against civil rights legislation in 1960 are condemning Lyndon Johnson as a traitor; and they should. Yet, most of them are partners in his treachery.

In 1958, when Congress made some attempt to enact legislation which would curb the Supreme Court in its unconstitutional usurpation of power, Lyndon Johnson was primarily responsible for defeating the efforts. Southern Senators and southern Governors called him a traitor then; but in 1959, the Southern Governors' Conference *unanimously* endorsed Johnson as a desirable candidate for President; and practically every southern Senator now fighting Johnson's civil rights proposals has, within the past 12 months, openly supported Johnson's "candidacy" for the presidency!

In short, the old south, as represented by its present delegation in the United States Senate and by a substantial percentage of its members in the

U. S. House of Representatives, has, for more than a quarter of a century, prostituted itself to the socialism of new-deal-modern-republicanism. The violence and disorder which communist agitators are stirring up and which the naked, unconstitutional tyranny of the federal government are forcing upon the south — in facing these terrible things, the south is being forced to embrace the progeny of its own prostitution.

ONE WAY OUT

There is statesmanship in the south; and it has begun to emerge. Dale Alford (who in 1958, as a last-minute write-in candidate for U. S. Congressman from the 5th District of Arkansas, won a sensational victory over the entrenched new-deal incumbent, Brooks Hays) is among the young men from the south who have begun to fight federal tyranny in racial matters, not as a sectional issue, but as a facet of the over-all communist-socialist program for destroying constitutional government in the United States.

During the past several months, Congressman Alford has devoted himself to a quiet, but effective, effort to call national attention to, and plead for national support of, a new program which has begun to develop in the state of Virginia.

It will be recalled that the governor of Virginia in April, 1959, called a special session of the legislature, and proclaimed what he called Virginia's program of "massive resistance" to the Supreme Court's school-desegregation decree. His "massive resistance" was doomed to failure, and it did fail, because it was based on the tacit assumption that the Supreme Court ruling in the schools case was lawful. Virginia's "massive resistance" was a complicated effort to evade and obstruct the enforcement of Supreme Court decrees which the Governor of Virginia, by his own actions, implicitly recognized as lawful. The Governor failed in his effort to solve a great problem by force, in-

stead of by law.

But while his "massive resistance" program was collapsing, a genuine constitutional program was emerging in Virginia.

On September 9, 1958, the Virginia Commission on Constitutional Government (which had been created by the General Assembly of Virginia) made a report, formally pointing out what every scholar of the Constitution already knew — namely, that the Supreme Court decree in the school desegregation case is not a valid decree because the Court had no constitutional authority for making it.

The Virginia Commission appealed for a genuine national debate — not on the question of whether Virginia's ancient school practices were good or bad, but on the question of what a state should do when subjected to disorder and turmoil caused by an unconstitutional usurpation of power by some branch of the federal government.

The American press generally either ignored this appeal of the Virginia Commission — or failed to understand it. But a little paper in a

small Nevada town (The *Pioche Record*) responded to the appeal. In late 1958 and early 1959, the *Pioche Record* presented a series of editorial articles which Congressman Dale Alford collected and inserted in the *Congressional Record*. Mr. Alford regards them as among the finest statements on constitutional doctrine that have ever been written since the Federalist Papers, written by Hamilton, Madison, and Jay. Nationwide distribution of the *Pioche Record* articles, as reprinted in the *Congressional Record*, has had considerable influence on bringing to the fore the new Virginia plan.

The *Pioche Record* articles, in sum, recommend the ancient Jeffersonian-Madisonian doctrine of interposition:

When any branch of the federal government, in a matter of great importance, does or attempts to do something which is not authorized by the Constitution which created the federal government, then each state government has a right, and an obligation, to interpose its own power to protect its own citizens from the illegal acts of the federal government. This poses a clash of authority between state governments and the federal government. Who is to arbitrate? The Su-

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side — the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.